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"I find," said an honored Methodist minister to us last week, "that no effort that I put forth brings results with which I am permanently satisfied except along the revival lines for which the denomination has always been distinguished. There is no substitute for, and no improvement upon, the old Methodist plan of personal salvation." We believe this faithful and successful pastor was correct. That is a practical thought for our ministers in the opening month of the New Year.

No lamp is a good one without the right chimney. The "Index to Chimneys" free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

For Weak Women

Horsford's Acid Phosphate.

It soothes and feeds the nerves, helps digestion and imparts strength.

Church Register.

HERALD CALENDAR.

Dedication of new M. E. Chapel, at Wilton, Me., Dec. 31
Providence Dis. Min. Asso., at First Church, Newport, Feb. 10, 11
Norwich Dist. Min. Asso., at Jewett City, Feb. 17, 18

Conference.	Place.	Time.	Bishop.
New Eng. South'n,	Fall River, Mass.,	April	1, Foster
New York East,	New Haven, Conn.,	"	1, Merrill
New York,	New York city,	"	1, Hitchcock
New Hampshire,	Lawrence, Mass.,	"	1, Fowler
Maine,	Auburn, Me.,	"	8, Merrill
New England,	Springfield, Mass.,	"	8, Foss
Vermont,	Barre, Vt.,	"	8, Fowler
East Maine,	Oldtown, Me.,	"	15, Merrill
Troy,	Gloversville, N. Y.,	"	15, Fowler

REUNION. — The sixth annual reunion of the Boston Alumni Association of the Wesleyan Academy, Wilbraham, Mass., will be held Monday evening, Dec. 30, at the United States Hotel, corner of Beach and Lincoln Streets. All former students of this old and renowned institution of learning are invited to be present and to notify, not later than Dec. 27, the secretary, F. N. BARDWELL, 31 Union St., Boston, Mass.

QUARTERLY MEETINGS.

PORTLAND DISTRICT — FOURTH QUARTER.

JAN.

Newfield, 4,*, 5; Alfred, 5, a m, Lawton, and 7, eve;* Sanford, 8, eve, Lawton, and 9, eve;* Kezar Falls, 11, eve,* 12, a m; Cornish, 12, p m, 13, eve;* Kennebunk, 17, eve,* 19, p m; West Kennebunk, 18, eve,* 19, a m; Kennebunkport, 19, eve; South Portland, 19, p m, Leitch; Chestnut Street, 26, a m; East Deering, 26, p m; Congress Street, 26, p m, Phelan, 27, eve;* Pine St., 26, a m, Clifford; Woodfords, 26, a m, Rogers, 26, eve;* Westbrook, 26, a m, Lindsay, 26, eve;* West End, 31, eve;*

FEB.

Pleasantdale, 1, eve;* Elm Street, 2, a m, Wood; Brown's Hill, 2, p m, Leitch; West End, 2, a m, Jones; South Portland, 2, p m, 5, eve;* Pine Street, 3, eve;* Peak's Island, 4, eve;* Bowery B., 2, p m,* and eve; Gorham, North St., 8, eve,* 9, a m; Standish, 9, p m, 10, eve;* Buxton, 9, eve, and *; Goodwin's Mills, 15, eve,* 16, a m; Old Orchard, 14, eve, 17, eve;* Ogunquit, 15, p m;* Maryland Ridge, 20, p m;* South Berwick, 21, eve,* 22, eve; Berwick, 22, eve,* 23, a m; Chestnut Street, 24, eve;* Saco, 23, eve;* Eliot, 23, p m.*

MARCH.

Eliot, 1, a m; South Eliot, 1, p m; Kittery, 1, eve, 4, eve; York, 2, eve;* Kittery, 1st Ch., 3, eve;* Hollis, 6, eve;* Gorham, School St., 7, eve,* 8, a m; Knightville, 8, eve, 9, eve;* South Biddeford, 15, p m; Biddef'd Pool, 15 eve, and *; Biddeford, 16, eve;* West Scarboro', 17, p m;* Kennebunkport, 21, eve,* 22; Saco, 22, a m.

* Quarterly conferences.

The assignment of pastors to services is provisional, and the arrangements have been, or may be, made at their pleasure. It does not mean any less service for the presiding elder.

The General Conference committee report the collections for General Conference expenses so light as to cause anxiety. The Conference year is short, and if any churches have not income enough to pay their bills, the congregations should be informed, and bills be paid before we begin 1896. The stewards will need the right of way before Conference, and this suggests the importance of securing benevolent offerings without delay. The preachers are doing faithful work, and we expect good reports.

G. R. PALMER.

MONTPELIER DISTRICT — FOURTH QUARTER.

[Quarterly conferences and Sabbath services.]

JAN.

Weston, 4, eve, 5, a m; Landgrove, 6, a m, 5, p m; South Londonderry, 6, eve, 5, T. Mackie; Bondville, 7, a m, 5, pastor; Wardsboro', 8, a m, 5, pastor; Williamsville, 8, eve, 12, G. H. Rogers; Brownsville, 11, eve, 12, a m; S. Reading, 12, a m, 12, eve; Barnard, 18, eve, 19; Chelsea, 20, eve, 19, pastor; Corinth Corners, 21, a m, 21, a m; Gaysv'le & Bethel Lympus, 25, a m, 26, exchange; Pittsfield & Stockbridge, 25, p m, 26, pastor; Rochester, 25, eve, 26, a m; Hancock, 26, p m, 26, p m; Granville, 26, eve, S. serv.

FEB.

Brattleboro', 1, eve, 2, a m; Wilmington, 2, eve, 2, a m, pastor; Jacksonville, 4, a m, 9, p m, R. C. T. McKenzie; Windsor & Ascutneyville, 8, eve, 9; Hartland, 8, p m, 16, a m, O. D. Clapp; Proctorsville, 10, p m, 16, a m, A. E. Atwater; Ludlow, 10, eve, 9, pastor; Mechanicsville, 11, eve, 9, a m, pastor; Cuttingsv'le, 12, a m, 9, p m, pastor; Randolph Centre, 15, eve, 16, a m; Randolph, 15, p m, 16, eve; Bradford, 21, eve, 22, pastor; West Fairlee, 22, p m, 23, a m, pastor; Thetford Cen. & N. Thetf'd, 22, eve, 23, a m; Union Village, 24, a m, 23, eve.

MARCH.

South Royalton, Feb. 23, eve 1, eve; S. Tunbridge, 2, a m, 1, a m; White River Junction, 7, eve, 8, a m; Olcott, 7, p m, 8, p m; Northfield, 9, a m, 8, pastor; Montpelier, 10, eve, 8, pastor; West Berlin, 11, p m, 15, p m, L. P. Tucker; Springfield, 14, eve, 15, a m; Perkinsville, 16, a m, 15, p m; Woodstock, 21, eve, 22, a m; Quechee, 23, a m, 22, p m; Bellows Falls, 28, eve, 29, a m; Athens, 30, a m, 29, p m; Putney, 30, eve, 22, exchange.

Will the pastors see that written reports are prepared, and that nominations for the Standing Committees are ready? Please bear in mind that we elect this quarter a delegate from each quarterly conference to the Electoral Conference of laymen, to be held in Barre, April 10.

Let the benevolent collections be given their proper attention. With better times we ought to make an advance over last year's collections. Above all, let us push the work of soul saving. Let our watchword be, "A revival on every charge."

Montpelier, Vt. L. L. BRIGMAN, P. E.

Marriages.

BLACK — ACKERLY — In Norway, Me., Dec. 15, by Rev. F. Grovenor, Moses Black and Minnie L. Ackerly, both of N.

CLICKNER — CASTLE — At Eagle Mills, N. Y., Dec. 11, by Rev. Robert H. Washburne, Herman Clickner and Maggie Castle, both of E. M.

"BROWN'S BRONCHIAL TROCHES" are unequaled for clearing the voice. Public speakers and singers the world over use them.

Money Letters from Dec. 16 to 23.

George Batten, S C Baker, Wm Ballantyne & Son, S J Berry, G W Butters, J H Buckey, C W Bennett, J W Bashford, H G Buckingham, G W Brown, Mrs Coggeshall, S W Carpenter, Robert Clark Co. A E Draper, H I Dodge, G A Emery, R A Fowles, L Fish, C H von Glahn, J Hartzler, Mrs M A Heald, L B Hilton, Thomas Haworth, S L Kenyon, A W Kingsley, Mrs C B Keene, F A Keyser, Wm Love, W C McKinley, Mrs M A S Maynard, M I Mowry, Mrs Sophia May, S R Niles Co. Pettingill & Co. John Pearce, H C Rogers, Mrs Henry Stratton, A E Sproul, W H Sargeant, S B Sweetser, Mrs L P Selover, Mrs Mary Stevens, Charles Tilton, L S Taylor, Mrs E J Truesdell, J H Trask, Mrs E C Turner, H N Webster, W H Wardell, Mrs C E Wesson, G W Waterhouse, Gerry Walker, W M Watson, W Wiggin, S O Young.

W. H. M. S. — The first quarterly meeting of the New England Conference W. H. M. S. will be held in Everett, Wednesday, Jan. 1. The morning meeting, opening at 10 o'clock, will be devoted to reports and business, including instructions to Auxiliaries in the use of the new blanks. Afternoon meeting at 2 o'clock. Mrs. F. W. Ainsworth, delegate to the meeting of the General Board of Managers, at Columbus, O., will report that convention. An address will be given by Mrs. B. B. Clifford, of Plymouth. Basket lunch. Let each Auxiliary send its delegate.

S. W. FLOYD, Conference Cor. Sec'y.

THE MAINE STATE EPWORTH LEAGUE will hold its fourth annual Convention at Rockland, Wednesday, Thursday, Friday, July 29-31, 1896. The State Cabinet met in Portland, Nov. 30, and prepared an excellent program for the coming Convention. Among the attractions are a reception by the local Chapter to the delegates Wednesday evening, essays on each department of work by Leaguers, addresses by the best speakers in the country, and an excursion on Friday. Rockland has promised free entertainment for all who may come, and wishes to see a large delegation. Prepare your badges, banners, note-books, and yourselves for the greatest convention the State Epworth League has ever seen. CARRIE E. MILLER, State Sec.

OLD BOOKS WANTED. — If any reader of ZION'S HERALD has copies of the following books, or any of them, which he would like to dispose of or put where they would be useful, he will confer a favor by corresponding with the subscriber, or, if preferred, sending them to him, care of Methodist Historical Society, 36 Bromfield St., Boston: Bangs' History of the M. E. Church; Strickland's Life of Asbury; Stevens' History of the M. E. Church; Asbury's Journals; Lee's History of the Methodists; Emory's History of the Discipline; Emory's Defence of the Fathers; Sketch of Life and Travels of T. Ware.

Natick, Mass. D. H. ELA.

THE WEEK OF PRAYER. — The following topics have been suggested for the Week of Prayer (Jan. 5-12) by the Evangelical Alliance for the United States: —

Sunday, Jan. 5, sermons from the text: "But the Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26); Monday, Jan. 6, Humiliation and Thanksgiving; Tuesday, Jan. 7, The Church Universal; Wednesday, Jan. 8, Nations and their Rulers; Thursday, Jan. 9, Foreign Missions; Friday, Jan. 10, Home Missions; Saturday, Jan. 11, Families and Schools; Sunday, Jan. 12, sermons from the texts: "Let him take hold of My strength, that he may make peace with Me" (Isa. 27: 5), and "The greatest of these is charity" (1 Cor. 13: 13).

FOLLOWING CHRIST.

WHAT is it to follow Christ? Eighteen centuries ago a young man, thirty years of age, appeared in an obscure province of Rome. An unknown prophet had already challenged the ecclesiastical powers of this priestridden province and arrayed them against him. He had challenged also the race prejudices of this bigoted people, by declaring to them that God could raise out of the stones as worthy children of Abraham as they, and that they needed to wash away their old unfaith in baptism no less than the pagan. With this unknown prophet the young man identified himself at the outset of his career. He demanded baptism, and received it. Having thus identified himself openly with the reform movement of his time, he retreated into the wilderness, where he pondered for many days the problem of his life. Should he give himself to his people's material welfare, become a minister of civilization, command the stones to be made bread? No! Man had higher needs. Should he compel the people's admiration and secure their following by some sudden and successful appeal to their wonder? No! Life has deeper sources than admiration, and following must be from some better motive than curiosity, even when tempered with awe. Should he adopt world methods to conquer the world, set policy against policy, cunning against cunning, strategy against strategy, and beat the devil at his own game? No! He would consecrate himself not only to a noble life, but he would fulfill its demands only by noble methods. He would have no compromise with the prince of the world even to get dominion over the world.

This decided, he issued from his retirement to repeat the challenge of the unknown prophet with greater boldness. John had preached only on the edge of the wilderness, to which he might quickly retreat. Jesus went straightway to Jerusalem, dared the corrupt ring, hierarchical and political, which occupied the outer courts of the Temple with dishonest traffickers — a den of thieves he declared they had made it — and drove the rascals from the sacred precincts. He thus himself incited wrath which three years later was to bring him to a cruel and untimely death. Then he went to his native village, preached in the synagogue where he had worshiped as a boy, and in this first sermon challenged the prejudices of the people, by declaring in trenchant terms that God cared for the pagan no less than for the Israelite, and escaped the fanaticism of the mob only by the power of a personality before which the people shrank awe-stricken.

From this time his life is one of continuous battle; but its inspiration is not the pride of combativeness, it is the sympathy of love. He bears in his own heart the sins of others against which he is contending. He never resents a wrong inflicted on himself, and never fails to rebuke a wrong inflicted on others. His indignation never gets the better of his pity. His most terrible invective against the pride and hypocrisy of the church ends with a cry of sorrow: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!" Twice he weeps: once at an open grave, for the sorrows of others; once in the hour of his triumph, at the vision of awful sin and the consequent awful fate which was steadily drawing nearer and nearer to the doomed city. He prays for mercy, but it is for the men who are nailing him to the cross. He sees no sorrow which he does not try to console; no distress which he does not endeavor to relieve. The little children are not too insignificant for his blessing; the blind beggar not unworthy his thought; the leper not too odious for his touch; the fallen woman not too far below him to be lifted up and sent away in peace, forgiven. In all this life he walks as one absolutely dead to the motives which most press upon and control us — wealth, power, fame, social prestige, congenial fellowship. Love is his only motive; his entire life is love. And in it all he is sustained by the presence of his Father. His only retreat is from the crowd of thronging enemies or thronging admirers to mountain solitudes, that he may commune with his God. Once only is a cry of despair forced from his lips; it is in that strange experience of darkness when it seems to him that his God has forsaken him and he is left truly alone.

Is it not quite clear from this outline sketch that to follow Christ is something

[Continued on Page 29.]

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